

T H E
Queen of Heaven's
L I V E R Y :

O R,
A short Treatise of the Institution,
Excellency, Priviledges, and Indul-
gencies of the most Famous Con-
fraternity of our Blessed Lady of
Mount C A R M E L,

Commonly called the

Scapular :

Together with

A brief Relation of the Antiquity, and
Never-interrupted Succession of the Re-
ligious Order of the *C A R M E L I T E S*,
to whom the B. Virgin *Mary* gave this
her Sacred Livery.

By G. L. *Dis. Carm.*

Antwerp: Printed in the Year 1709.

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THE PREFACE.

THE Work of our Eternal Salvation being a Business of great Importance, and the One Thing necessary, of which our Saviour speaks, Luke 10. 42. we ought solicitously to lay hold on all those Means and Helps which God of his Infinite Mercy hath been pleas'd to furnish us withal; for the Promoting of so weighty an Affair, conformably to what the Apostle exhorts us to, 1 Pet. 1. 10. *Qua propter fratres magis Satagite, &c.* Wherefore, Brethren, labour the more (do whatever lies in your Power) by good Works, to make sure your Vocation, and Election.

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Amongst many Spiritual Inventions which the Holy Ghost hath suggested to the Church, and which now are in Practice amongst good Catholiques, that of Religious Confraternities, or Sodalityes, ought principally to be noted; in which many pious Persons uniting themselves together for God's Glory, in the Practice of virtuous and devout Actions; they do in a very particular manner, of many Members, become one Mystical Body: Insomuch, that each Member is, by a mutual Communication, made participant of the Prayers, Sacrifices, Fastings, Alms, Mortifications, and generally, of all the good Works, and meritorious Actions of all the other Members; from which common Affinity, and Communication, without doubt, many great Benefits do accrue: For, as in a well-rang'd Army, each Souldier in particular, may easily be vanquished by the Enemy; and nevertheless, by the general Conjunction of them all, one with another, the files are rendred impenetrable.



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trable, the Batalions strong, and the Army invincible: so likewise it happens in the Spiritual Warfare of our Souls, against the Devil, the World, and the Flesh, our sworn Enemies; in which those that fight alone, and one by one, although it be under Christ's Banner, and that perhaps with much Valour and Generosity; nevertheless, every one is put to try his Strength by himself, to combate his Adversaries hand to hand, and wrestle against his Enemies with his own single Forces; whereas in those holy Confraternities, the Ability of the one is so tempered, and knit with the Ability of all the rest, and the good Works of all are so common to every one in particular, that they are all fortified and enabl'd, not only by their own Forces, but by each others Strength and Assistance; insomuch that, partly by the Benefit which every one doth reap from his own private Endeavours, and partly by the great Commodities that do arise out of this streight Bond and Connexion

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with others. Persons do ordinarily in these devout Congregations make so great a Progreſſ in Virtue in a ſhort time, that they become not only invincible, but alſo formidable to their infernal Enemies; and are known to abound with many celeftial Graces, and Benedictions, according to what our divine Saviour hath promiſed, Matth. 18. 20. Where there are two or three gathered together in my Name, there am I in the miſt of them.

For this Cauſe, good Chriſtians have ſo great an Eſteem for thoſe Religious Sodalityes, that they are every where, in Catholique Countreys, moſt generally frequented; ſome enrolling themſelves in the Confraternity of the moſt B. Trinity; others, in that of the Roſary; ſome take the Cord of St. Francis; others joyn themſelves to the Sodality of the Jeſuits, or to that of the B. Sacrament; every one according to his particular Devotions. But, above all other Confraternities, that of the

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SCAPULAR, or of the Habit of the most Blessed, and Ever-glorious Virgin Mary, hath for these many Tears obtained the Devotion of all People throughout the whole Christian World; insomuch that all States, both Secular and Ecclesiastical, though never so eminent, have continually procured, and with earnest Affection desired to be invested with this Sacred Livery, and have worn it both Day and Night, as a most precious and miraculous Garment, and as an Earnest and Pledge from Heaven, for those that devoutly receive it, both of temporal and spiritual Graces; and also of eternal Salvation, as the most holy Virgin did promise to her beloved Son St. Simon Stock, General of the Order of Carmelites, by a Supernatural Revelation, in which she presented him with the holy Scapular of her Order, and a Sign of her Confraternity, about the Year 1251. See Carthage, Tom. 4. Homil. de B. V. Maria de Monte Carmeli.

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Wherefore, the singular Prerogatives of this holy Confraternity of the Scapular, above all others, are, First, That it is no humane Invention, but, as the Divines say, *de jure Divino*; having its Institution immediately from Heaven. Secondly, That it is favoured with the singular Protection of the Queen of Heaven, who is the only Patroness and Advocate of this Confraternity. Thirdly, That it hath the Promise of eternal Salvation. Fourthly, It avails much to abbreviate the expiating Flames of Purgatory; it having since its first Constitution been always favoured by Almighty God, with many Graces and Miracles.

To the end therefore that this holy Confraternity of the B. Virgin, so ancient and profitable a Devotion, may at last, after so long an Exile, be revoked, and called to its Native Soil: I will first of all declare briefly the Origin, Progress and Succession of the Order of Carmelites, to whom the Scapular

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pular was given by the B. Virgin. Secondly, I will relate the Institution of the Confraternity erected in this Order, for all sorts of Persons who will receive the Scapular. Thirdly, The Privileges, Favours, and Indulgencies of this Confraternity shall be set down, together with the Obligations of those that do enter into it.

God of his infinite Mercy grant, that this small Labour may succeed for his Glory, to the Honour of the most B. Virgin Mary, glorious Patroness of Mount Carmel; and finally to the eternal Salvation of many Souls.



T H E
Queen of Heaven's Livery.

C H A P. I.

A compendious Narration of the Origin and Progreß of the holy Order of the most B. Virgin Mary of Mount Carmel, in which the Confraternity of the Sacred Scapular is erected.

TH E Ancient and most Famous ORDER of the most B. Virgin of Mount Carmel, was begun, and founded on this Mountain of Carmel, about nine hundred and thirty Years before the coming of our B. Saviour Jesus Christ; for which Cause the Professors of the Order are commonly called Carmelites, taking their Denomina-
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tion (as it hath happened to other Orders) from the Place where their Institute was first founded. The *Institutor* of it was the great Prophet *Elias*, who three times made Fire come down from Heaven, to punish the Idolaters; who, by his Prayers, hinder'd Rain for the space of three Years; who was carried away in a fiery Chariot; and is to this Day preserved alive, to come to Preach, before the Day of Judgment, the *Faith of Jesus Christ*, against Anti-Christ, and his Adherents.

This holy Prophet, praying on *Mount Carmel*, (as it is related, *4 Kings 18.*) saw a little Cloud rise from the Sea, which he knew, by a prophetical Notion, to signify the glorious *Virgin Mary*, who was to spring forth out of the infected and bitter Sea of our corrupt Nature, without any Corruption; and like an auspicious Cloud, being resolved with the Force of the *Holy Ghost's* descent on her, she was to water this barren World with the heavenly Dew of the expected *Messias*. Wherefore, by express Command of *Almighty God*, he presently began to institute a Religious Congregation, which was to be dedicated to the Honour, Service and Imitation of this Sacred Virgin, as is at large related by *John*, the 44th Patriarch of

Jeru.



Jerusalem, de ortu Monachorum, cap. 32.
 And forasmuch as we affirm *Elias* to have
 been the Author of Monastick Discipline;
 it is asserted by many holy Fathers, *St. A-*
thanasius in vita S. Antonii; S. Hierom Epist.
ad Paulinum; which is, *De Institutione Mo-*
nachi; Cassianus, lib. 1. De Origin. Institut.
Monac. cap. 2. Isidorus Hispal. lib. 2. De
Origine, cap. 15. and others.

These Disciples, and Successors of *E-*
lias, are named in the holy Scriptures,
Sons of the Prophets. And they so much
 multiplied in a short time, that their glo-
 rious Founder, before his Translation ('tis
 thought) into the Terrestrial Paradise,
 had the Consolation to see Convents e-
 rected in *Beſhet, Jerico, Gilgal and Sama-*
ria; as may be seen in *4 Kings, chap. 2.*

Elias being taken away by a Whirl-
 wind, *Eliseus* succeeded him, not only in
 the double Spirit of Prophecy, and Mi-
 racles, but also in the Government of the
 Prophetical Order; as is sufficiently ex-
 pressed in the 2d Chapter of the 4th Book
 of the *Kings;* which he much augmented
 by his Authority. In *4 Kings, chap. 4,*
 special mention is made of Miracles that
 he did in favour of those that lived at *Gal-*
gala; and in the 6th Chapter of the same
 Book, we read how he went to erect a

new House near the River of *Jordan*; the Order being grown so numerous, that their former Houses could not satisfy to lodge them conveniently.

After the Death of *Elifem*, *Jonas* the Prophet is affirmed by many to have had the general Government of the Order. This *Jonas* was Son to the Widow of *Sarepta* in *Sidon*, whom *S. Elias* restored to Life, and afterwards he was his Follower, and individual Companion. But, according to others, *Elias* left the Command to *Jonadab*, the Son of *Rechab*; and this is the Cause that the Sons of the Prophets are sometimes called in Scripture *Rechabites*, of whom you may see honourable mention made, *Jeremy*, chap. 35. But whoever governed, this is certain, that the Successors of *S. Elias* remained on *Mount Carmel* until the coming of Christ, and even to this very Day they persevere in God's Church, in the Persons of the Religious *Carmelites*, who by an hereditary, never-interrupted Succession descended from them, as most grave Authors, that have written in all Ages do affirm. I will content my self to produce only two or three Testimonies, for the Defence of this Truth. Several Popes, namely *Sixtus IV.*, *Julius II.* *Gregory XIII.* and *Cle-*

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ment VIII. in their Bulls granted to the Order of *Carmelites*, have defined, and canonized this Assertion, by these following words: *The Sacred Order of the B. Virgin Mary of Mount Carmel, (which now flourisheth in God's Church) and the Professors of it are the lawful Successors of the holy Prophets Elias and Eliseus.*

In the Year 1282, certain Prelates of the East being informed, that the Antiquity of the Order of *Carmelites* was called in doubt, they wrote a Letter to the Pope, dated the 23d of September, in the City of *Accon*: which is related by *Waldensis, de sacramentalibus, tit. 9. cap. 89.* In this Letter the Arch-bishop of *Nicosia*, the Bishop of *Hebron*, the Bishop of *Tiberiade*, and other Prelates, do attest, That this Order flourished on *Mount Carmel*, and in other Places of the East, from Time immemorable. These are the Words: *Credimus vos non ignorare, Pater sanctissime, qualiter Ordo fratrum B. Mariæ de Monte Carmeli, qui inter ceteras sacras Religiones Apostolica sedis devotas, claret devotione conspicua, fuit in cismarinis partibus à tempore, cujus non extat memoria.*

Many other Testimonies may easily be produced, for the verifying of this Assertion; but I remit the Reader to greater
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Volumns, which have been published concerning the same Matter; and I will conclude, in shewing what was formerly the Opinion of our famous University of *Cambridge* concerning this Point.

The Year 1374, a great Dispute was excited here in *England*, about the Antiquity, and Title of the *Carmelites*; who, as we shall shew hereafter, are called Brothers and Sisters of the B. Virgin *Mary* of *Mount Carmel*. For the deciding of this Controversie, the University of *Cambridge* deputed several Doctors, both of Divinity, and of the Canonical and Civil Law, amongst whom was *John Donewick*, Chancellor of the University, and many other eminent and learned Persons. After a long and serious Examen of whatever could be alledged on both Sides, this Learned and Honourable Assembly published the following Decree in our favour.

*In nomine Domini, &c. Auditis rationibus
visisque privilegiis, lectis & examinatis una
cum Chronicis & Scripturis antiquis, &c.
Fratres dicti ordinis imitatores, ac successores
esse sanctorum Prophetarum Elize, ac Elisei
pronunciamus, decernimus, ac declaramus, &c.
Datum Cantabrigie 23^o Februarii, Anno
Dom. 1374. That is to say, We having
heard*

heard the Reasons and Allegations; and moreover, having seen, read, heard and examined the Priviledges, Chronicles and ancient Writings of the said Order, (of the B. Virgin Mary of Mount Carmel) We pronounce, determine, and declare, (as is manifest to us by the said Histories, and other ancient Writings) that the Brothers of this Order are really the Imitators and Successors of the holy Prophets Elias and Eliseus. Given at Cambridge, the 23d of February, 1374.

These Sons of the Prophets, (for as much as concerns their Life and Conversation) were so alienated from the World, so assiduous in Prayer, so rigorous in their Mortifications, and so exemplar and laudable in all their Actions, that from the Sanctity of their Lives, they were in success of time nam'd *Esseni*, as Philo writes, in his Book *quod ois probus sit liber*, and St. John Chrysost. hom. 44. in *Acta Apost.* by these Words: *Esseni, id est, sancti dicuntur, hoc enim vult nomen Essenorum, a vite honestate.* Others called them *Assiani*, and under this Title mention is made of them, 1 *Machab.* 2. which Name took its rise from their Assiduousness, and Constancy in God's Service, according to the Opi-

Opinion of *Lycanus*, who says: *Affidui dicti sunt ab assiduitate cultus Divini*. *Joseph*, the famous Historian of the Jews, *lib. 6. Antiquitat. cap. 13.* says, That they observed rigorous Poverty, and had all Things in common: He makes mention of their Chastity, Obedience, and Silence. *Plinius*, in the 5th Book of his Natural History, says the same; and, speaking of their Chastity, relates it as a Wonder, that they should persevere so many Years, without Marriage, or Generation. *Per seculorum millia* (says this Author) *mirabile dictu, Gens aeterna est, in quo nemo nascitur.* Also the Prophet *Jeremy*, chap. 34. hath much in praise of the *Rechabites*, for their Poverty, Obedience, and Abstinence. Now, that the *Rechabites* did appertain to the Order and Institute of *Elias*, 'tis learnedly proved by *Lezana*, Tom. 1. *Annal. ad annum mundi 3189.* Finally, *Joseph* the Jew, *loco citato*, affirms, That these *Esseni* (as he calls 'em) were in so great a Veneration among the People, for their admirable Vertues, Piety, and Perfection of Life, that they were commonly esteemed to have something above Humane Nature: And *Herod* himself, who was grown to that

that height of Impiety, that he seem-
ed to contemn all other Things, how
holy soever; nevertheless, he had these
Sacred Persons in a great deal of Ho-
nour and Veneration: And this is the
Cause (as I suppose) that when the rest
of the *Jews* were led Captives to *Baby-*
lon in the time of *Nebuchodonozor*, those
devout Successors of *Elias* were permit-
ted to retain the ancient Habitation of
Mount Carmel, where they happily, and
religiously persevered, till that time where-
in *G O D* chose to redeem the World by
the Incarnation and Death of his Bele-
ved Son, whose *Virgin-Mother*, living at
Nazareth, three Miles only distant from
Mount Carmel, she did often visit these
Religious Hermits, and honour them by
her Friendship, and familiar Conversa-
tion, as the Chapter following will re-
late.

C H A P.

C H A P. II.

Why the Successors of the Prophets are called Brothers of the B. Virgin Mary of Mount Carmel, and of the Propagation of their Order under the Gospel.

THE Plenitude of Time approaching, in which Almighty God, moved with Compassion toward Mankind, had decreed to blot out the Sins of the World, by the most precious Blood of his only begotten Son, and our Divine Saviour: this joyful News of our approaching Redemption was by Divine Revelation made known to some of the religious Followers of *Elias* and *Eliseus*, then living in the Solitude of *Mount Carmel*, who (above all others) did most earnestly desire, and expect the Nativity of that Sacred Virgin which was to be the Mother of the desired *Messias*, as they had been instructed by the holy Patriarch *Elias*; and it was kept as a certain Tradition

amongst them, that their Order was founded in Honour and Imitation of the most Pure and Immaculate Virgin, who was to be the Sovereign Princess, Advocate and Protectress of it; so that they had great reason to aspire after the Time of her Birth. These happy Tydings of Christ's Approach, were, by the Sons of the Prophets, communicated to *Emerentiana*, Mother of *St. Ann*; and they gave her also an Assurance from Heaven, that of her Race should be born the Virgin who was to be the Mother of the *Messias*. This Motive induced her to embrace the State of Marriage, which before she had rejected; and God Almighty was pleased, in verification of what he had revealed to her by the Religious of *Mount Carmel*, to bless her Marriage with two Daughters, *Sobe* and *Ann*; of which, *Sobe* was the Mother of *St. Elizabeth*, of whom was begat *St. John Baptist*; and *St. Ann* was the Mother of the most Sacred Virgin *Mary*, Mother of God. *St. Cyril, Palianidorus, Carthagen*, and others cited by *Laziana*, *Tom. 1. Annal.*

St. Ann had her House in *Nazareth*, which is distant only three Miles from that part of *Mount Carmel* where the Sons
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of the Prophets (named *Esseni* or *Affidul*) had their Habitation: wherefore the most B. Virgin, together with her Mother, was wont often-times to return thither; and, by reason of their Virtue and Sanctity, she took a singular Delight in Con-
 versing and Discoursing familiarly with them. She instructed them in many Things that concern'd our Saviour; she comforted them in Adversities; she exhorted them to Perseverance, and assured them of her Assistance, Protection, and Prayers. On the other side, those hermetical Fathers, knowing assuredly, that this was the Virgin whom the holy Patriarch and Prophet *Elias* had foreseen, above nine hundred Years before she was born under the Figure of a little Cloud rising out of the Sea, in the Form of a Man's Foot-step, and whom he had assign'd them for the Advocate and Protectress of their holy Order: they dedicated themselves wholly to her, as her perpetual Servants, Children and Devotes, considering her as the only Refuge, Advocate and Mother of their Congregation. *Trithemius de laudibus Carm. cap. 7. Carthagera*, and others.

A little after the Birth of our B. Saviour, *St. Elizabeth*, fearing the Tyranny of *Herod*, who had slain many Thousands of Infants, she fled with her Son *St. John Baptist* into the Desert, where he joyned himself to the Successors of *St. Elias*, and embraced their Institute, as *St. Ambrose* expresly says, *Epist. ad Ver- cel. cap. 14.* From whom they being more fully instructed of the Dignity and Excellency of the *B. Virgin-Mother of God*, they much augmented their Love and Devotion towards her, and were the first of all Mortals that built a Chappel, or Temple to her Honour, whilst she was yet alive, about the Year of our Lord 38, and that on *Mount Carmel*, near the Place where their Father *St. Elias* had seen the little Cloud mount up out of the Sea, by which she was represented: In this Chappel they daily met, and there offered up their Sacrifices, Prayers and Petitions to the Divine Majesty, in Honour, and under the Invocation of the *B. Virgin*, their Mother, singing continually her Praises, and wholly addicting themselves to her Devotion; whereupon they were call'd *Brothers of the B. Virgin Mary of Mount Carmel*; which honourable Title the Sacred

cred Queen of Angels has approved of, by miraculous Demonstrations, as shall be related in the Chapter following. Also, the Sovereign Bishops of Rome have confirm'd it by their *Briefs*, and adorn'd it with *Indulgences*. Lastly, The quiet and peaceable Possession of this Title, during so many Ages, hath made the *Carmelites* lawful Possessors of it; So that, as, during the time of the Old Law, they were named *Sons of the Prophets*, from *Elia* and *Eliseus*; *Essens*, from their Sanctity; *Affidui*, because of their Assiduoufness in the Divine Service: In the same manner, during the time of the Gospel, they are now called *Carmelites*, from *Mount Carmel*, where their Institute first began, and they are named *Brothers and Sisters of the B. Virgin Mary of Mount Carmel*; not only because of the Chappel which they first dedicated to Almighty God, under the Invocation of her Sacred Name; but also because of the great Familiarity that they had with her when she lived upon Earth, and for the singular Affection and Devotion that they have ever since retained towards this incomparable Lady. *Whatever we have said, is briefly contained in the Lessons of the Office of the B. Vir-*

gin Mary of Mount Carmel, which is wont to be celebrated by the Order on the 16th of July. The same is affirmed by Joseph Antioch, in *speculo militie*, cap. 12. John the 44th Patriarch of Jerusalem, *de Institutione Monach.* cap. 37. Bapt. Mantuan, lib. 3. Parthen. Joan. Bacon. in *compendio historiarum*, and others.

By the familiar Conversation of the most B. Virgin, and the Preaching of St. John Baptist, many of the Disciples of the holy Prophet Elias were induced to embrace the Faith of Christ. Nevertheless, a general Conversion happened not amongst them before the Feast of Pentecost, when the Gospel was solemnly promulgated by a visible Descent of the Holy Ghost upon the Disciples. Westelius, tom 1. *Annal. in apparatu*, proves out of St. John Chrysostom, Theophilact. and others, that it is to be understood of the Successors of St. Elias, what St. Luke says, *Acts 25. Erant autem in Jerusalem habitantes Judæi, viri Religiosi.* There were dwelling at Jerusalem, Jews, Religious Men of every Nation that is under Heaven. The Occasion of their being then in Jerusalem, was, that they had there two Convents; the one, on that Part of Mount

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Sion which was called *Millo*; not far distant from the Place where our B. Saviour instituted the B. Sacrament: the other was in the *Golden Port*, which is that Place where *Joachim* and *Ann*, Father and Mother of the B. Virgin, first met, and consented to their future Marriage. To these two Houses the Sons of the Prophets that lived in *Mount Carmel*, and in other Places of *Palestine*, were wont to resort at certain Times of the Year, that they might (according to the Law of *Moses*) observe the solemn Feasts of the *Jews*; and there they were on the Day of Pentecost, when that happened which is related *Acts 2. Waldensis de Sacramentalibus, tit. 9. cap. 84. n. 2.* After their Conversion, they were so zealous for the Christian Religion, that they joyned themselves to the Apostles, and were their Assistants in the Propagation of the Faith and Doctrine of Christ, as many Authors attest; *Joannes Jerosol. cap. 88. Thomas Waldensis in Doctrin. Fidei, Joannes Grossius in viridario ordinis Clavi 1. Palionidorus, historia Carmelitarum, l. 2. cap. 1.*

This holy Order persevered always upon *Mount Carmel* from the time of their first

first Institution by *St. Elias*, until the Year 1237, though they had endured and suffered great Persecutions by *Cosroe King of Persia*, *Hamar King of Arabia*, and by several other *Saracens*: So that the Number of those who shed their Blood for the Faith of *Jesus Christ*, is so great, that a principal Writer saith: Count the Stars of Heaven, and you may count the Saints of the Order of Mount Carmel: *Tribemius, cap. 12. de laudibus Carmelitarum.*

About the Year 1237, when the *Saracens*, by reason of the Discord amongst the Christians, did waste the Holy Land, which *Godfrid* had taken out of their Hands in the Year 1099; the Persecutions were so Bloody and Cruel, that there was no more hopes that they could dwell any longer in that Countrey; whereupon they agreed (by common Consent) that some Religious should be sent into *Europe*, to make Foundations, that so, by this Means, they might secure, and multiply the Order. Many came into *England*, others went into *Cyprus*, others into *Marseilles* in *France*, and others into other Provinces. Some time after, *St. Lewis King*, returning from the *Holy Land*, brought with him into *France*, six Religious Men

more of *Mount Carmel*, and caused a Cloyster to be built for them in *Paris*. From whence, some while after, several Religious went into the *Low Countries*; and so this *Cœlestial Vine*, planted by the great Prophet *Elias*, and watered by *Elisha*, and by the Blood of many thousand Martyrs, being pluck'd up out of *Mount Carmel*, began to spread its Branches throughout all *Christendom*, under the favourable Protection of the most Glorious Virgin *Mary*, who ever has been careful to Defend and Preserve it, as the following Chapter will demonstrate.

C H A P.

C H A P. III.

*How the Immaculate Virgin Mary hath
ever shewed herself the singular Pa-
troneſs and Advocate of the Holy
Order of Mount Carmel; and how
ſhe gave the Holy Scapular to St. Si-
mon Stock.*

THE Devil not being able to suffer the
increase of this Holy Order, re-
solved to try all his Strength and Machi-
nations in order to procure its utter ruine,
and to that end he stirred up many Per-
sons against it, who in various manner
did molest the Religious, and oppressed
them with many intolerable Grievances.
For the Order being as yet a stranger,
and unknown in *Europe*, they thought ea-
sily to execute their Designs; which was
totally to abolish, and extinguish it. But
these grand Devotes of the B. Virgin, had
ever recourse to Almighty God, through
the Intercession of their Sacred Advocate,
and Patroness; and this Mother of Mer-
cy never failed to assist them in their

most urgent Necessities, as the following Examples will sufficiently make manifest.

In the Year 1216, *Honorius III.* being Pope, and *St. Cyril of Constantinople* General of the Order, a Persecution was raised against it, under pretext, that the Rule of the Order was not confirmed, and consequently the Order was not to be tolerated, according to the Decrees of the *Lateran Council*, celebrated the Year before 1215, under *Innocent III.* On the other side, these, emulous of the Order, did miraculously endeavour by all Means to hinder the confirmation of it. But the aforesaid Pope *Honorius*, to prevent all Dangers, and to put a stop to these malicious Proceedings, committed the Examen of the Business to two of his Court; who being of them that had little Affection for the Order, did expressly prolong, and delay the Determination of Things. Then the Glorious Queen of Angels, to make known to the World the singular Care she had of her *Carmelite Order*, appeared to Pope *Honorius* in his sleep, environed with Celestial Splendor, and accompanied by many Angels, having a severe and most majestick Countenance, she strictly commanded him to take her devoted Order
into

into his Protection, and to confirm the Rule that was observed in it. Also, to insinuate how efficaciously, and powerfully she had decreed to protect *Mount Carmel*, she adds these Words: *Nec est adversandum in his dum jubeo, nec dissimulandum dum prae moveo.* That is, 'Tis not to be contradicted, what I command: nor are things to be disssembled, when I am resolved to promote them. She moreover told him, That these two of his Court, who so maliciously deserved to conclude the Business, should in Punishment of their Wickedness, both die miserably that Night. The Pope awaking out of his sleep, found that his two Courtiers were dead, as the Sacred Virgin had foretold him. Wherefore, with all Diligence and Care he sent for the *Carmelites*, and assembling the Consistory of Cardinals, he punctually related whatever had happened to him; he highly commended the holy Religion of the *Carmelites*; he extolled the Devotion, and Protection of their glorious Princess, the ever B. Virgin; and he did most amply, by his Bulls, confirm the Rule of the Order, which he also enriched with many Priviledges, as may be seen in *Carthagena*, tom. 4. lib. 4. *Lexana in Annal.* and in his Book *de Patronatu Mariae*, where he cites many others.

But the ever blessed Virgin never favoured more her *Carmelite* Order, than when she gave them her holy Livery or Habit of the *Scapular*, by which she declared them her Domesticks and Favourites. The Thing happened as followeth: In the Year 1245, St. *Simon Stock* was chosen General of the Order of the B. Virgin *Mary* of *Mount Carmel*. This holy Man was born in the County of *Kent*, the Year 1165. When he was but twelve Years of Age, he withdrew himself into a Wood, where he lived for the space of twenty Years in great Austerity and in the perpetual Exercise of Cœlestial Meditations, having for his House the Trunk of a hollow Oak, from whence he was named *Stock*; and for his Food, Roots, Herbs, and sometimes Bread which a Dog did bring him in his Mouth, especially on the Festival Days.

In this Solitude *Simon* received many supernatural Graces from Almighty God, and especially he enjoy'd the familiar Conversation of the most B. Virgin, who one Day appearing to him, told him, That shortly some Religious Men, who were under her Protection, were to come from *Palestine* into *England*, and that he should embrace their Institute; and the Words
of

of the B. Virgin were these: *Scias velim, venturum aliquando in Angliam ex Palestina, quosdam Syriæ Eremitas, Monachos meos, quorum & ipse institutum amplecteris.*

This Prediction of the Sacred Virgin was verified in the Year 1212, when Sir Richard Grey, and Sir John I'schy, returning from Palestine with the English Fleet, that had been sent thither to succour the Christians against the Saracens, they brought with them from Mount Carmel two Religious Men, Rhodulphus and Ymo, who admitted Simon into their Order; where he so well employ'd his time, that, Anno Dom. 1248, he was chosen General of the whole Congregation; which he governed with a great deal of Prudence, and Sanctity, until the Year 1265; when visiting the Convents of his Order in France, he ended his happy Days in the City of Burdeaux, where he lies buried in the Cloyster of the Carmelites Convent.

Of this holy Man Molanus in his Martyrology hath these Words: *In the City of Burdeaux, the Nativity of the Blessed St. Simon Stock, Carmelite, who was singularly dedicated to the Service of the Glorious Virgin Mary, whose Life doth give a great Lustre to the Church of God, by the Multitude of his Miracles; His Life was written by Monal-*

• *duc*, *Rolandus*, *Bouchier*, and *Nicholas Harlom*, the most renowned Persons of his time; and his Feast is celebrated by the Order the 16th of May.

During the time that *St. Simon* was General, many Persecutions were raised against our holy Order, some opposing its Priviledges, others disliking that honourable Title which they enjoy'd, to be call'd *Brothers and Sisters of the B. Virgin Mary of Mount Carmel*; and *St. Simon* suffered much for the Defence of his Order; All which, nevertheless, he at last overcame by the particular Assistance and Favour of the most Sacred Virgin, to whom he had ever recourse in all his Necessities; and she, as a pious Mother, never frustrated him of his Expectations. But at last, seeing himself decline by old Age; and considering on the other side, that the Enemies of the Order did daily encrease, he ceased not with continual Tears, to beseech the Sovereign Empress of *Mount Carmel*, that she would not forsake her beloved Religion, but that she would vouchsafe to take it under her singular Protection, and adorn it with her Favours, being it was her Order, which she had already honoured with her Sacred Name, and was confirmed by several Popes,

Pope, *Honorius III. Innocent IV. Gregory IX. Alexander V.* and others. He composed many Prayers and Anthems in Honour of the glorious Mother of God, which ejaculating very often with great Fervour towards Heaven, he deserved to be gratified with the precious Pledge which he left to his Posterity, the holy Scapular of the B. Virgin, received from her own Hands in the manner following.

As he was upon his Knees in the Oratory, the most glorious Virgin, environ'd with Coelestial Splendor, in the Company of many Thousands of Angels, appeared to him; and holding the Sacred Scapular in her Hand, she said to him these Words: *Accipe, dilectissime fili, hoc tui Ordinis Scapulare, mea Confraternitatis signum, tibi, & cunctis Carmelitis privilegium, in quo quis moriens, eternum non patietur incendium; ecce signum salutis, salus in periculis, fadus pacis, & pacti sempiterni. Receive, most beloved Son, this Scapular of thy Order, a Sign of my Confraternity, a Privilege both to thee, and to all Carmelites; in which he that dieth, shall not suffer Eternal Fire; behold the Sign of Salvation, a Safe-guard in Dangers, the Covenant of Peace, and Everlasting Alliance. Having said these Words she left the Sacred Habit in his Hands,*
and

and vanished. This happened on the 16th Day of July, *Anno Dom. 1251*, in the *Carmelites* Convent of *Cambridge*, which, like that of *London*, went by the Name of *White-Fryars*; so call'd, because of the white Upper-garment that those Religious do ordinarily wear. But of this more shall be said in the Chapter following.

The same Year, 1251, another Persecution was excited against our Religious, by the Pastors and Curates of Parish-Churches, who would fain have hinder'd them from saying the *Divine Office*, and from burying their Brothers and Sisters in their own Houses. Our General had recourse to his ordinary Refuge, the Immaculate Virgin *Mary*, and commanded publick Prayers to be made to her throughout the whole Congregation. The Sacred Virgin appeared to him as before, and commanded him to send two religious Men to *Rome*, to *Innocent IV.* who then sat in the Chair of *St. Peter*, whom she promised should take the Defence and Protection of the Order, against those Impugnators. *St. Simon* executed punctually this heavenly Order, and obtained the Aid and Assistance of the See-Apostolique, by four ample Briefs, which the said *Innocent IV.* granted to the Order, as the B. Virgin had pro-

promised our General: *Arnoldus Bostius de Patronatu Mariæ*, cap. 5. *Trithemius*, lib. 1. *de laudibus Carmelit.* cap. 9. and others.

Anno Dom. 1316, the Sacred Empress of Mount Carmel confirmed the Truth of the Vision made to St. Simon Stock, concerning the Sacred Scapular, and adorned her Religion with new and admirable Priviledges, in the manner following.

Clement V. being dead, the Sacred College of Cardinals met together, first at *Carpentea*, then at *Lyons* in *France*, in order to the Election of a Successor. But Things were prolonged more than two Years; partly by the Dissention that was raised amongst the Cardinals, partly by the Wars in *Germany*, *England*, *France*, and *Italy*, which was the Cause of a great Schism in the Church; whereupon one of the Cardinals, named *James Arnauld*, a French-man, of the Province of *Aquitain*, and a great Devout of the most B. Virgin *Mary*, had recourse to this Mother of Mercies, beseeching her, that she would by her Intercessions obtain from her Son a worthy Pastor for the Church, and such a one as should be necessary to remedy these Disorders. The B. Virgin appeared to him, and promised to place him himself
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in the Chair of *St. Peter*, and also, to assist, and deliver him from all his Enemies, on this Condition: That being made Sovereign Prelate of the Church, he should be favourable to her Religious, the Successors of *Elias*; and that he should publish and confirm on Earth, what Christ Jesus, her beloved Son, at her request, had confirmed in Heaven; to wit, That those who should make themselves Religions of her Order of *Mount Carmel*, or should, out of Devotion, enter into the Confraternity of the B. Virgin, and wear her Habit, they should be absolved from the third Part of their Sins; and if, after their Death they should go to *Purgatory*, that the most Sacred Virgin would deliver them thence on the first *Saturday* after their Decease; supposing, that, during their Life-time, they had fulfilled certain Conditions, which shall be set down in the last Chapter.

This Promise and Prediction of the Mother of God was fulfilled, first, When (*Anno Dom. 1316.*) he was made Pope, under the Name of *John XXII.* and secondly, When (in the Year following) he was deliver'd from a Conspiracy of some Cardinals against him, and from being poyson'd. Thirdly, (*Anno Dom. 1320.*) When the

the Anti-Pope *Corburius* abjur'd his Schisme. Wherefore the Pope, to accomplish on his behalf what the B. Virgin had required of him, he caused a *Bull* to be expedited, which we call *Bulla Sabbatina*, dated the 3d of *March*, 1322; in which he relates the Apparition of the B. Virgin made to him whilst he was yet a Cardinal, and consequently he confirms the said Indulgence, and very much magnifies the Protection of the Immaculate Virgin over the Order of *Mount Carmel*, to which he ever after remained much affected, as his Favours to us do abundantly testifie.

Anno Dom. 1374, happened that which is related by *Francis Potel*, in his Book *De Origine, & Antiquitate Ordinis Carmel.* and by *Lezana*, *De Patronatu Mariae*. The Sum of the Thing is this: In the City of *Chester* there was a Convent of the *Carmelites*, who (according to their usual Custom) named themselves *Brothers of the B. Virgin Mary of Mount Carmel*. This glorious Title offended many of the Citizens; in-
somuch that they could not endure the Religious, but murmured, and spake many injurious and contemptible Words against them, saying, That they were unworthy of this Name; and that they were rather *Brothers of Mary the Egyptian*, than
of

of Mary the Mother of God. But our glorious Advocate, undertaking the Defence of her holy Order, as she hath ever been wont to do; within few Days, many of these Persons were severely punished; several dying suddenly, others falling into divers Diseases and Afflictions, so that a Scourge from Heaven did seem to have fallen upon the Place: whereupon the Abbot of S. *Bamburge*, who was Governour of the City, both in Spiritual and Temporal, ordered that a solemn Procession should be made to appease God's Wrath. In this Procession, amongst other Religious, the Fathers Carmelites were also present, who passing by a wooden Statue of the most pure Virgin Mary, which was had in great Veneration, many of them bowed down their Heads, and saluted the Sacred Virgin, saying, *Ave Maria*. At the same time the Statue of Wood did bow down its Head, and saluted them again, and stretching forth a Finger, which before was doubled, pointing at the Religious Carmelites, did with a distinct Voice pronounce three times these following Words: *Ecce sunt Fratres mei. Behold these are my Brothers. Behold these are my Brothers. Behold these are my Brothers.*

Final.

Finally, When by Continuance of Time this Sacred Order was fallen from its ancient Rigour, and Observance; the Sacred Virgin often appeared to our holy Mother *St. Teresa*, exhorting her to undertake the Reformation of it, and suggesting the Means how to effect it, as this Saint declares in her Life. She also told her what Delight she took in this holy Order, and what Service *Teresa* would render her in reducing it to its former Vigour and Observance.

These Examples of the Favour and Protection of the B. Virgin over the Order of *Mount Carmel*, and many others, which I omit for Brevity's sake, do sufficiently convince, how justly this Order doth claim this Sacred Princess for their singular Advocate and Patroness.

C H A P. IV.

Of divers Sorts of Persons that appertain unto the Order of Mount Carmel; and especially of the Confraternity of the most B. Virgin, founded upon the Scapular which she gave to St. Simon Stock.

BEfore I speak further of the Sacred Confraternity founded upon the holy Scapular, which the B. Virgin gave with her own Hands to St. Simon Stock, General of the Carmelites, and in his Person to all the Order, and to the whole Church of God. It will not be from my Purpose to tell you, That there are several Sorts of Persons who fight under the Standard and Livery of the most B. Virgin Mary of Mount Carmel: They may be all reduced to four Classes, whereof two are Religious, and do consecrate themselves to the Service of Almighty God, by the Vows of Evangelical Councils; the other two are not.

In the first Class are to be plac'd Men and Women who live in Monasteries, and have all Things in common, observing the ancient Rule of the *Carmelites*, of whom we have already prov'd, that they are the lawful Successors of the holy Prophets *Eliu* and *Elisau*.

The second Rank is of those whom we commonly call *Tertians*, or, of the *Third Order*; who living in the World, do endeavour to observe the Rule of the Order, as much as their State and Constitution will permit; and consequently, they imitate the others who live in Communities, in the Colour of their Cloaths, in the time of frequenting the Sacraments, in their manner of Praying, and finally, in all their Abstinence, Penance, and Mortification, all according to the Advice and Prescription of a prudent Director.

Of this *Third Order* of the B. Virgin Mary of Mount Carmel, mention is made in the Bull of *Sixtus V.* which begins thus: *Dum attenta meditatione*, &c. wherein he gives full Power to all the Superiours of the Order, to admit what Persons they shall judge fit to the Habit of the *Tertians*; and consequently, in the same Bull, his Holiness makes all that wear it Participants

parts of the Priviledges, Immunities, Favour and Indulgences of the whole Order of Carmelites. This Institute, or manner of Living, hath produced many Persons of most rare Virtue and Sanctity amongst others the Blessed *Angela de Arena*, *Paula de Villa Franca*, *Maria del Amparo*, *Joanna Oliveria*, and also *Francis de Tepes*, a Person of known Sanctity in Spain, and Brother to that divine Contemplative, and Doctor of Mystique Divinity, *John of the Cross*, lately beatified by Clement X. This Person, I say, took publicly the Habit of the Third Order of the Virgin Mary of Mount Carmel at Medina, and made his Profession in it. And after the long Practice of heroick Actions, and the working of most prodigious Miracles, which are related in the History of his Life, he rendred up his happy Soul to his Creator, leaving the World embalmed with the sweet Odours of his most admirable Virtues. Of the venerable Virgin *Angela de Arena*, *Carthagena. lib. 17. Homiliarum*, *Homil. 3.* writes out of *Silvester Marrolicus*, a Cistercian Abbot, that he having a Resolution to become a Tertian of another Order, the Night before she was to execute her Design, she saw in a Vision, a Ladder whose top reached up to Heaven, and

and two Saints of the Order of the Carmelites appearing to her, told her, That if she desired, by this Ladder to mount up to Heavens, she should become a Tertian of the Order of the B. Virgin Mary of Mount Carmel. Whereupon, she changing her former Resolution, followed this celestial Admonition, and died in a great Opinion of Sanctity in Seily, on the 2d of October, 1556. The other two Institutes which are annexed to the holy Order of Mount Carmel, are *Sodalities* or *Confraternities*; and, for distinction sake, we may name the first, *The Sodality of the Order*: The second, *The Confraternity of the holy Scapular*. By the first, we make Persons participants of all the Priviledges, Indulgences, Prayers, Fastings, Disciplines, Watchings, and other good Works, and spiritual Treasures of the Order. This is done by *Letters of Filiation*, as they call them; for, as in a temporal Republick, the Magistrates have Power to incorporate into their Body whom they think fit, and to dispose of their earthly Dominions: so in spiritual Congregations, the Superiours have Authority to dispose of their spiritual Riches, and to apply them to whom they think good; they being authorized thereunto by Gregory V. who died the Year 999.

Alex-

Alexander II. Clemens III. and other Popes
in their *Briefs* granted to the Order.

The second, which we name, *the Confraternity of the holy Scapular*; and of which alone all our future Discourse will be, (as we have already said) grounded upon the Words of the most B. Virgin, spoke to *St. Simon Stock*, and upon the Sacred Habit which she gave to him, as a Sign of her Confraternity, and powerful Protection. Those that enter into this Congregation, do at the same time enter into a participation of the Promise made by *the Mother of God*, to them that die invested with her Sacred Livery, which is (as we have said in the former Chapter) to be delivered from the Eternal Pains of Hell-fire, from the Temporal Pains of Purgatory, on the first *Saturday* after the Decease, and to enjoy many other Privileges which are contained in the Words of the B. Virgin to *St. Simon Stock*. For the Words, and Promise of the Virgin do not only concern himself, and the religious Men and Women of his Order; but also all Persons whatsoever, who out of Devotion to the B. Virgin, do wear the Scapular, and so become Members of her Confraternity. This may be verified by several Arguments.

First, Because several Popes have approved the erecting of this *Confraternity* indifferently, for all persons to enter into it; of which Number they themselves have often been.

Secondly, *John XXII.* relating in his *Sabbatine Bull* the Apparition of the B. Virgin to him, sets down some of her Words, which do evidently convince, that the Priviledges of the *Scapular* are not only for the *Carmelites*, but for others that wear it.

Thirdly, We find by daily Experience, that the Devouts of the *Scapular* do enjoy the Favour, and Protection of the Sacred Virgin, whether they be Ecclesiastical or Secular.

Finally, A most efficacious Argument to convince this Truth, is gathered from what *St. Simon Stock* did: This holy Man received the *Scapular* from the B. Virgin; and consequently, he knew very well what her Meaning was: and nevertheless he gave this precious Livery to many out of his Order, who during their Life, and at their Death, did all by a happy Experience learn the Efficacy and Power of it. Moreover, The first Miracle we read done by the *Scapular* was on a Lay-man; and because the Thing happened here in *England*

land, I will relate briefly the Story. On the 16th of July, which is the very same Day on which the B. Virgin gave her *Scapular* to St. Simon: This venerable Prelate went to *Winchester* about some Business he had with the Bishop of the Place; he was no sooner arrived there, but the Dean of St. *Hellen's* Church came to him, and beseeched him, that he would vouchsafe to come, and assist a Brother of his, named *Walter*, who lay a dying in Despair of his Salvation; insomuch, that he would not hear of God, or of Sacraments, but continually did invoke the Devil, that he would revenge him of a Person, that had mortally wounded him. Our holy General went presently, with his Companion, to see this miserable Fellow, whom he found deprived of all use of Reason, and gnashing his Teeth, and rolling his Eyes, in a most hideous manner. After that he had recommended him to Almighty God, he made on him the Sign of the Cross, and gave him the *Scapular*; which he had no sooner done, but the sick Man returned presently to himself: He detested the Devil, with whom he had made a Secret Contract. He begged Pardon of Almighty God, with great Signs of true Sorrow and Contrition. He earnestly desired to

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confess his Sins, and to receive the other Sacraments of the Church: which being done, he died the same Night. But the Dean being in doubt of his Brother's Salvation, because of his wicked Life, the dead appeared to him, and assured him, that by Means of the Habit wherewith the General of the Carmelites had invested him, he had escaped all the Snares of the Devil and eternal Damnation.

C H A P.

C H A P. V.

The first Priviledge of the Confraternity of the Holy Scapular.

H *Astenus*, a learned Author, In *disquisitionibus Monasticis*, lib. 3. n. 3. unq. 5. hath well said, That the Holy Scapular was given, not only for a Vest, but also for a Breast-plate or Helmet against all the Darts of our Spiritual Enemies; for our blessed Saviour, by the Intercession of his Virgin-Mother, hath annexed to it so many Graces, Favours and Priviledges, that it may be verified what is said upon another Occasion, *Apo. 2. Nemo scit, nisi qui accipit: No Man knows them, but he that receives them.* It would require a long Discourse to treat exactly of all these Priviledges; wherefore I will content my self to put down briefly the principal.

We said in the former Chapter, that two Confraternities are annexed to the holy

holy Order of *Mount Carmel*; to wit,
 that of the Order, and that of the *Scapular*,
 which though they are distinct,
 nevertheless they are united for those that
 wear the *Scapular*, insomuch that the
 Devouts of this Sacred Livery are Parta-
 kers of all the Prayers, Disciplines, Alms,
 Watchings, Fasts, Masses, Canonical
 Hours, Mortifications, Austerities, and
 all the Good Works which are done in
 the holy Order of the *Carmelites*. This
 Priviledge ought the more to be esteem-
 ed, because this devout and observant
 Congregation hath ever abounded with
 many pure Souls, so that it must needs
 be very advantageous to participate of
 their Prayers and good Deeds. *Clement*
VII. out of a singular Devotion he had
 to this holy Confraternity, hath extend-
 ed this Communication further, and hath
 made the Brothers and Sisters of the Con-
 fraternity of the *Scapular* Participants
 of all the pious Actions which are done
 throughout the whole Church of God.
 Moreover, *Sixtus IV.* granted to the De-
 vouts of the *Scapular* all the Priviled-
 ges, Indulgences, Graces and Favours
 which are granted to the *Cord* of St. *Francis*,
 to the *Rosary* of our blessed Lady,

or to any other Confraternity whatsoever: So that they do enjoy them as much as if they were really Members of the said Sodalties, by reason of this Communication in Priviledges with the Order of the *Carmelites*. The Members of this Confraternity do enjoy that honourable Title of being called, *Brothers and Sisters of the B. Virgin-Mary of Mount Carmel*: And they are taken under the special Protection of this sacred Queen of Angels, as Persons particularly appertaining to her, and as it were her Domesticks, cloathed with her Livery. Wherefore, without doubt, this powerful Advocate will not fail to aid and assist them, both in their Life, and at the Hour of their Death, obtaining for them a happy End; the which doth appear by an infinite Number of Miracles wrought in favour of the *Brothers and Sisters of this Confraternity*; whereof some are related in the 9th Chapter of this Treatise, and many others are yet done by *Lexana de Patronatu Marie*, cap. 5. where you may read how the Sacred Virgin hath miraculously obtained for most exorbitant Sinners Time and Grace to repent, and confess their Sins, because they were her Livery: For, as St. Thomas doth teach,

teach,

teach, 1. 2. q. 3. 1. 4. 3. Grace and Virtue do imitate the Order of Nature, which hath this Propriety, that every Agent doth act most powerfully on that Subject which is nighest to its Virtue. Thus Almighty God, whose Nature is Goodness, and whose Ways are Mercy, doth communicate himself more abundantly to these Angelical Spirits, which are nearly united to him; as St. Dennis, *de Ecclesiastica Hierarch.* cap. 7. and many others of the holy Fathers do testifie. In the same manner, the Mother of God doth enlarge her Gifts and her Graces, as well spiritual as temporal, more plentifully, and more abundantly on those who have contracted any particular Alliance, or Conjunction with her; as here they of the Congregation, or Confraternity of the *Sapular*, do by several Titles; they claiming this Sacred Virgin for their only Princess, Patroness and Advocate.

But you must note, that the Promise of the blessed Virgin, whereby she obliged herself, that none should suffer Hell-fire who died in her Livery; is not to be understood in such manner, as if all those should be absolutely saved; but they shall be saved, for as much as on the behalf of

our blessed Lady, who in Virtue of the Alliance contracted with them, will obtain of God such particular Graces, which if they make use of, they will easily arrive to eternal Salvation. Wherefore, if any that wear the *Scapular* come to be condemned, it will be his own fault, he having not co-operated on his Part with God's Assistance, but rendred himself obstinate and rebellious to the Divine Inspirations which the blessed Virgin, by her powerful Intercession, had impetrated for him. In the same manner are to be understood these Words of our Divine Saviour: *He that believeth, and is baptized, shall be saved*, Marc. 16. *Whosoever shall invoke the Name of our Lord shall be saved*, Rom. 10. That is to say, he shall be saved, so far as concerns the Nature of Faith and Baptism. For here is signified, not so much the Effect, as the Strength and Nature of the Thing to which the Promise is annexed. See *Maldonatus* in *capit. 54* of the blessed Virgin. *He that believeth, and is baptized, shall be saved*, as if all those who are baptized in her Name, shall be saved, for as much as they shall be saved, for as much as they shall be saved.

CH. AP.

CH A P. VI.

The second Priviledge of this Confraternity.

THE second Priviledge of the Scapular, is that which we call *Bulla Sabatina*, and it consists in this: That the most Immaculate and ever-Virgin *Mary*, doth assist her devoted Brethren after their decease, in freeing them speedily from the horrible Pains of *Purgatory*, especially on the first *Saturday* after their Death, which Day being dedicated by the Church to her Honour, she is then wont more liberally to bestow her Favours. This Priviledge hath for its Security, the Promise of the blessed Virgin made to Pope *John XXII.* by these Words: *They that out of Devotion shall enter into my Confraternity, — if, after their Death, they go to Purgatory, I, that am the Mother of Mercy, will descend the first Saturday after their decease, and by my Prayers and Intercession, will help them.*

thence, and conduct them to the holy Mountain of Cœlestial Glory. The Truth of this Promise or Priviledge cannot reasonably be now called in doubt, seeing it hath often-times been approved of by Popes, generally admitted by good Catholiques, and examin'd and authoriz'd by the most famous Universities, Colledges and Schools of Christendom; as, by the University of Cambridge in England, the Year 1374; by that of *Bolonia* in Italy, the Year 1609; and lastly, by that of *Salamanca* in Spain. It was published first by *John XXII.* and that by expresse Command from Heaven, as he himself declares in his Bull which we call *Sabbatina*, and thus begins: *Sacratissimo uti culmine*; given at *Avignon* the 3d of March, 1322. *Alexander I.* confirmed this Brief of *John XXII.* in the Year 1409. and also many other chief Pastors of the Church after him; as, *Clement VII.* *Pius V.* in his Bull, *Superna dispensatione*, given the Year 1566. *Gregory XIII.* in his Bull, *Ut laudes*, in the Year 1577. And all the Congregation of the Inquisition at *Rome*, under *Pius V.* after a long and accurat Examen of this Priviledge, and of the Apparition made to *John XXII.* confirming it, published the fol.

following Decree, confirmative and de-
cisive: *Patribus Carmelitis permittitur, &c.* It is

permitted to the Fathers Carmelites to preach, that Christian People may piously believe, the Help of the Souls of the Brothers and Sisters of the Sodality of the most blessed Virgin Mary of Mount Carmel; to wit, that the blessed Virgin, by her continual Intercessions, and by her pious Suffrages, Merits and special Protection, well help the Souls of the Brothers and Sisters departed in Charity; especially on the first Saturday after their decease; supposing, that during their Life-time they did wear the Habit of the Virgin, and for their state did observe Chastity, and did say the small Office of the blessed Virgin; or if they could not read, did observe the Fasts of the Church, and abstain from Flesh Wednesdays and Saturdays.

Finally, This Doctrine is incerted in the Lessons approved of by the Church for the Feast of the solemn Commemoration of the blessed Virgin Mary, celebrated by the Order of the Carmelites on the 16th of July, where we read these Words:

Not only in this World, our bleſſed Lady hath beautified with many Prerogatives this Order, ſo acceptable to her; but alſo in the other World (ſhe every where being great in Power and Mercy) doth favour thoſe that are enrolled in the Society of her Scapular. — For whiſt they are purged by the Fire of Purgatory, ſhe doth comfort them with maternal Affection, and by her Prayers doth very ſpeedily bring them into the Caeleſtial Country, as is piously believed.

The Excellency and Greatneſs of this Priviledge will eaſily appear, if we conſider how horrible the broyling Torments of Purgatory are; according to St. Gregory, St. Auguſtine, St. Bernard, and others, they are not any way to be compared to the Pains of this Life; nor to thoſe that the holy Martyrs did endure. Moreover, the Angelical Doctor, St. Thomas, ſaith, That they do exceed the Pains which Jeſus Chriſt ſuffered in his holy Paſſion, which notwithstanding were the moſt cruel and bitter that ever any Creature endured in this Life. Over and above, they are not Torments for an Hour, or a Day, as thoſe of this World; but they may, and do laſt to eny, thirty, or a hundred Years. From theſe fearful Torments the Devouts
of

of the holy *Scapular* are exempted, if they perform what shall be put down in the 9th Chapter, and die invested with the holy Habit, and in the state of Grace.

Left any one should think, that our blessed Lady promis'd more than she could perform, when she granted this, or any other Favour to her Sacred Order, and Confraternity; it will not be from my Purpose to explicate briefly, what Authority she hath, and how she is able to assist us, either in this World, or in the future. For the clearing of this Difficulty, you must understand, that *Jesus Christ, God and Man*, hath an immense and absolute Power over all Things, both in Heaven and Earth, as he himself said to his Apostles, *Matth. 28. All Power is given to me both in Heaven and upon Earth.* He is the absolute Lord, and hath the Keys of Death, of Hell and Purgatory, *Apoc. 1.* No pure Creature hath this Prerogative, it is a Jurisdiction reserved to him only; inasmuch, that neither the Father doth Judge any, but hath given all Judgment to his Son, *John 4.* Nevertheless, though all this be true, it is a Catholick Proposition, That the most Sacred Virgin *Mary*, by a participated Authority, granted

to

to her as Mother of Jesus Christ, can do much in all Things where Mercy doth contend with Justice. Wherefore St. *Aufelm* saith, *Libro de excellentia Virginis*: There is no doubt but the blessed Virgin Mary, by maternal Right, is with Christ, President of Heaven and Earth. St. John Damascen. *Orat. 2. de Assump.* saith, It is fitting and convenient, that Mary should possess what is her Son's. And *Balbertus* assures us, That she is able to obtain more than all the Angels Saints in Heaven, and more than all the Church throughout the whole World. Nothing (says he) is to be denied to her; who, as a Mother, may command God, and not only supplicate at the rest. Lastly, This is the Doctrine of St. *Jerome* explicated by St. *Bernard*, *Tom. 1. Serm. 6. Art. 52. cap. 10.*

Hence we may infer, how the blessed Virgin can free the Souls of her Devouts out of Purgatory, and fulfil her other Promises made to the Brothers and Sisters of the holy Confraternity; to wit, by a Power communicated to her from her Son. For she being really Mother to the Word incarnated, there is in all Propriety due to her a certain Power; or, as others say, a Dominion over all Things, as well Spiritual as Temporal, to which
the

the Authority of her Son doth extend it
 self. So that she hath by natural Right
 of Maternity, a Power almost like that
 of her Son, of which she may serve her
 self as often as she shall think good. Re-
 lying therefore on this her participated
 Omnipotency, and on the Efficaciousness
 of her Merits, and Intercession, she pro-
 mised the Devouts of her holy Habit, to
 free them from the temporal Pains of
 Purgatory-fire, from the eternal Pains
 of Hell-fire, and from many Dangers and
 Calamities of this Life, as well Spiritual
 as Temporal.

an Abundance I will only let down a
 few of the Principal

I. Part V. of the Holy Mother Mary
 promised to all the faithful of either Sex

in the Day of their Entrance into this

Contriteness, a plenary Indulgence.

II. On the Day of the solemn Com-
 memoration of the B. Virgin Mary of

Assumption, which is the 15th of August,

all who having confessed, and com-
 munion, do pray for the Exaltation

of our holy Mother the Church, for the

Exaltation of Princes, and for the

Union of Christian Princes, a plenary In-
 dulgence.

III. On the Day of the solemn Com-
 memoration of the B. Virgin Mary of

Assumption, which is the 15th of August,

all who having confessed, and com-
 munion, do pray for the Exaltation

of our holy Mother the Church, for the

Exaltation of Princes, and for the

Union of Christian Princes, a plenary In-
 dulgence.

CHAP. VI.

The third Priviledge of this Confraternity.

THe following Benefit of the Confraternity of the *Scapular*, doth consist in the great multitude, and variety of Indulgences, wherewith the Sovereign Bishops of *Rome* have honoured, and adorned it. But, that I may not exceed the Limits of an Abridgment, I will only set down a few of the Principal.

I. *Paul V.* of blessed Memory, hath granted to all the Faithful of either Sex, in the Day of their Entrance into this Confraternity, a plenary Indulgence.

II. On the Day of the Solemn Commemoration of the B. Virgin *Mary* of *Mount Carmel*, which is the 16th of *July*, for those that having confessed, and communicated, do pray for the Exaltation of our holy Mother the Church, for the Extirpation of Heresies, and for the Union of Christian Princes, a plenary Indulgence.

III.

III. At the Hour of their Death, having confessed, and received, invoking with their Mouth, or if they cannot, with their Heart the holy Name of Jesus, a plenary Indulgence.

IV. Whosoever shall abstain from Flesh *Wednesdays* and *Saturdays*, shall gain every time three hundred Days of Indulgence.

V. For every time that any shall say the Office of our B. Lady, one hundred Days of Indulgence.

VI. As often as they shall assist at Mass or other Divine Office in the Church or Chappel of the *Carmelites*, one hundred Days of Indulgence.

VII. As often as they shall assist at the Procession which is made for those of the Confraternity on the third *Sunday* of every Month, if they confess, and communicate, and pray for the ordinary Necessities, as above, a plenary Indulgence.

VIII. As often as they shall say seven *Pater Nosters*, and seven *Ave Marias*, in honour of the seven Joys of our B. Lady, forty Days of Indulgence.

IX. If you desire to know these Joys, they are as followeth :

I. The joy which she had at the Annunciation of the Angel when she conceived the Son of God.

II. The Joy which she had when she visited *St. Elizabeth*, and was called by her, the *Mother of our Lord*.

III. The Joy that she had at the Nativity of our Saviour, when the Angels sang, *Glory be to God in the Highest*.

IV. The Joy she had to see her Son adored by three Kings.

V. The Joy she had finding her little Jesus in the Temple, amongst the Doctors.

VI. The Joy she had at the glorious Resurrection of our B. Saviour.

VII. The Joy she had in her Assumption, when she was exalted above all the Choirs of Angels.

The above-mentioned Indulgences are given only to those that wear the holy *Scapular*; but the following are for all faithful Christians.

I. *Pope Urban VI.* hath given to all Christians, as often as they shall call the Order of *Carmelites*, the Order of the glorious *Virgin Mary*; or shall call the *Carmelites*, *Brothers and Sisters of the said Virgin*, three Years Indulgence.

II. *Pope Leo IV.* hath granted to every one that shall visit any Church or Chap-

pel of the *Carmelites* at *Christmas*, *Easter*, or *Whitsuntide*, on the Feast of *St. Peter* and *St. Paul*, the *Assumption*, *Nativity*, *Annunciation* and *Purification* of our *B. Lady*, the Feast of *St. Michael* the Arch-Angel, *All-saints* Day, on the two Feasts of the *Holy-Cross*, and at the *Nativity* of *St. John Baptist*: on any of these Days, 101. 13. 2.
 seven Years of Indulgence, and l. 29.
 as many Quarentens.

III. *Innocent IV.* hath granted forty Days of Indulgence to all those that visiting the Church of the *Carmelites*, say there one *Pater*, and one *Ave Maria*, for the Living and the Dead.

IV. *Clement VII.* in the Year 1530. *Pius V.* and *Gregory XIII.* have granted to all faithful Christians, that visiting some Church or Chappel of the *Carmelites*, and saying seven *Pater Nosters*, and seven *Ave Maria's*, for the ordinary Ends; they may gain the Indulgences of the Stations of *Rome*, as well as if in effect they did visit the Churches of the Stations at *Rome*.

V. *Paul V.* in the Year 1622. granted a plenary Indulgence to all those Persons, who having confessed, and received, should visit our Church in the Day of our holy Mother *St. Teresa*, which is the 15th of *October*.

VI. *Gregory XV.* at the Instance of the venerable Father *Dominick of Jesus Maria*, General of our Order, granted a plenary Indulgence to all those who say five *Pater Nosters*, and five *Ave Maria's*, and the *Salve Regina*, in the honour of the most B. Virgin, for five principal Necessities.

I. For those that are in danger to commit some mortal Sin.

II. For those who are fallen into mortal Sin.

III. For those who are afflicted, troubled, sick, and such-like.

IV. For those that are agonizing, and a dying.

V. For the Souls in *Purgatory*.

This Indulgence may be applied to the Souls in *Purgatory*.

Also, those that visit our Churches, and pray for the ordinary Necessities, may free a Soul out of *Purgatory* every *Wednesday* throughout the whole Year, on *All-souls Day*, and no other Days, when they may free a Soul by visiting the Stations at *Rome*.

But because Indulgences have frequently been revok'd, it will not be amiss to assure the Reader, that the above-mentioned are in full force, as appears by the

Bull

Bull of Pope Clement X. which begins, Com-
missa nobis Divinitus; dated *May 8. 1673.*
 whereby these, with many more, (after
 an accurate Examen made of them by the
 learned Cardinal *Bona*) were amply con-
 firmed.

Besides so many Indulgences, the See-
 Apostolique hath granted another Favour
 to the Brothers and Sisters of this Confrat-
 ernity; which is, that in Virtue of the
 Sacred Habit of the *Virgin*, they may be
 absolved once in their Life, and also at
 their Death, from all Excommunications,
 Censures, and Case, reserved to the *Ro-*
man Bishop, and from others as often as
 they please by any Confessor approved by
 by the Ordinary.

Finally, *Clement VII.* who granted the
 former Priviledge to the Devouts of the
S. Catharine, hath granted to all Per-
 sons who shall bestow any Alms, though
 never so small, upon any of our Churches,
 Convents, or Religious, that they be made
 Partakers of all the Prayers, Suffrages,
 Masses, Alms, Pilgrimages, and Penances,
 which for the time shall be done through-
 out the whole Church.

C H A P. VIII.

*The fourth and last Priviledge of this
Confraternity.*

THe last Priviledge of those that are enrolled in the Confraternity of the Sacred *Scapular*, is contained in these Words of our blessed Lady to St. Simon Stock: *Eccce signum salutis, salus in periculis*; and it is a perpetual Safe-guard from all manner of Perils, as well by Sea as by Land; a Protection and Defence against Fire, Thunder and Lightening: Many Tempests have been appeased by the *Scapular*; many Fires have been quenched; many sorts of Infirmities have been cured; grievous Contagions have been overcome; the Devils have been put to flight; and it is the most opportune and efficacious Remedy against Witchcrafts, Fascinations and Inchantmentments that can be found. All this may be manifested by several Examples, whereof I will briefly relate some.

In the City of *Avignon* in *France*, *Anno Domini* 1622. a Person of Honour, nam'd *Alexander Dominic*, Native of *Lyons*, and a Souldier by Profession, going to the Army, remained there to do his Devotions, and to celebrate, before his Departure, the Feast of the *Scapular*, with the other Members of the Confraternity. On the 11th of *July*, six Days before the said Feast, as he was going out of the Bath, he met with a certain Enemy of his, who saluted him with a Pistol, loaden with two Bullets, and having made the Discharge of it just at his Breast, withdrew himself. This poor Man, thinking himself to be killed, had recourse to the Patroness of his Confraternity, crying out, *Oh blessed Virgin of Mount Carmel, assist me!* A strange thing! He had no sooner pronounc'd these Words, but he felt the two Bullets fall down into Breeches; and being carried home to his Lodging, it was perceiv'd that his Cloke was burnt, and that the Bullets had pass'd through his Doublet and Shirt, and had left their Marks upon the holy *Scapular*, which he wore next to his Skin, without any hurt to his Person.

In the Year 1632. near *Craconie*, in *Poland*, a young Man, who a little before had received the holy *Scapular* in the Convent of the discalced *Carmelites* of the said City, received in Battel a Musquet-shot upon his Breast; but the Bullet passing through his Breast-piece and Cloaths, rested at his *Scapular*, and did him no more hurt, but left a little Spot upon the holy Habit.

Monsieur de Cuge, Corner of a Company of Horse in *Virey's* Regiment, was wounded at *Tesin-Fight*, in the Year 1636. by a Cannon-bullet, which passing through his left Side, bruised his very Heart to pieces, so that naturally he could not live a Moment: Nevertheless, he being in a mortal Sin, (as he afterwards declared) God Almighty, by the Intercession of the glorious Virgin, gave him space to repent, and prolonged his Life for three or four Hours; during which time he made his Confession, and with his own Hand wrote his last Will and Testament; which being done, the Chyrurgeon came to search his Wounds, and found, that the Bullet had thrust the

the *Scapular* into his Heart; which being drawn out, he presently expired, making many Acts of profound Gratitude towards the Sacred Virgin, who prolonging miraculously his Life, had preserved him from eternal Death.

Anno Domini 1640. a Captain of Highway-men, named *Cadet Frise*, with twelve of his Followers, were taken, and led to a Village called *Tricourt*, three Leagues from *Pont a Mousson*, by Monsieur de *Mepas*, Captain of Horse, who being informed there, that they were not Soldiers, but Robbers, he himself discharged two Pistols upon *Cadet Frise*, and commanded his Soldiers to fall upon the others. One of these received above an hundred Pistol - shots and Blows with Swords; also his Crown was cleft in two Pieces by the Stroke of a Back-sword; and nevertheless he could not be killed, but told the Soldiers confidently, *Do what you please, I shall not die without Confession, for I am a Child of the B. Virgin Mary of Mount Carmel, and from my Youth have worn her Scapular.* Why didst thou not say so sooner? (replied *Mepas*) we would have given thee thy Life. But now endeavour to make an Act of

of Contrition; for here is no Priest here at Pont a Mousson to hear thy Confession. I hope, nevertheless, (says the High-way-man) that our blessed Saviour, by the Intercession of his Virgin-Mother, will grant me this Favour. And, rising up, all covered with Wounds and Blood, as he was, trained himself about a League thence; where, by a singular Providence of Almighty God, he met with a Priest going to Metz, to whom he made his Confession; and, having received the Absolution of his Sins, he presently ended his Life, which by an evident Miracle had been thus prolonged. This, and the former Examples, do manifest the Truth of what our B. Lady said to St. Simon Stock, when she gave him the Scapular: *He that dieth with this Habit, shall not suffer eternal Fire.*

At the Ranconter which happened betwixt the French and the Spaniards, at the Isles of St. Honore and St. Marguerite, a young Man of Tolon, called George Teissery, approached so near the Cannons, that he had all his Cloaths, even to his Shirt, burnt off from his Body, and by the Force of the Blows he cast at a great distance into the Sea; where, though deprived

prived of the use of his Senses, he remained a long while on the top of the Water: At last, returning to himself, and remembering that he was of the *Scapular*, he invoked the immaculate *Virgin Mary*, by whose Means he regained Force to save himself; and being out of the Sea, he found that his *Scapular* was entire on him, without being any way touched, either by the Fire or Water.

Anno Domini 1638. at the City of *Tolon* in *France*, the Fire began in a Street near to the House of *Mr. John Richard*, Advocate of Parliament; whose Wife, seeing that neither the Multitude of People that were there, neither the Abundance of Water that they threw on it, was able to quench it: she bethought herself, in this Extremity of Danger, to throw the Habit of the most Sacred *Virgin* into the midst of the Flames; which she no sooner had done, but presently the Fire did cease.

Also in the Year 1640. about three of the Clock in the Morning, the Fire began at a Shop filled with Flax and Hemp, so that in a Moment all was turned into Fire

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and Flames: People did run from every side to quench it, but all in vain: At last, one of our Confraternity, more devout than the rest, threw his *Scapular* into the Flames, and in the twinkling of an Eye, the Fire was seen to diminish. But the Miracle is, that the Fire being extinct, when they came to remove the Ashes, the *Scapular* was found entire in the midst of the live Coals.

All these Examples are related by the Reverend Father Gregory Nazianz. discaled Carmelite, in his Book of the Adoption of the Sons of our B. Lady, in the Order and Confraternity of the B. Virgin Mary of Mount Carmel.

At Galapar, a Woman falling from a very high Place, was thought by the Doctors and Chyrurgeons to be dead. But the Daughter putting about her Neck the Habit of the B. Virgin, she rose up without any hurt. P. *Alphonsus à Madre Dei*.

In the Year 1622. *Alphonse de Plance*, Doctor of Physick at Bruges in Flanders, receiving the *Scapular*, recover'd his health. P. *Mart. de Flooghe*.

At

At Padua in Italy, a young Man, being in despair, stabb'd himself upon the Breast three times with a Ponyard, without being able to execute his Design: Wherefore, perceiving that our B. Lady would not have him perish that wore her Liverry, was penitent, and confessed his Crime. *P. Cyprianus in Thesauro*, Carm. cap. 12.

The B. Virgin hath done Thousands of such-like prodigious Things in favour of her *Carmelite* Religion, and of her Confraternity of the holy *Scapular*. But if the pious Reader be desirous to know more of them he may repair to greater Volumes which treat of this Matter. Amongst others, *Lexana de Patronatu Marie*, cap. 5. & 9. and *Theophilus Raymundus*, of the Society of Jesus, in his *Scapul Parthen. Carmel.* cap. 6. hath many Examples of those that have been freed from the Devils, from Fire, Water, wild Beasts, Sicknes, Witchcrafts, Danger in Child-bed, from Pistol-shots, and from many other ill Accidents, by means of the *Scapular*. But the aforementioned may suffice to convince us, with how much reason *Laurentius à sancto Victore* hath said, *Felices qui in habitu & pallio*

Virginis manent. Happy are they that are clothed with the Habit and Mantle of the most B. Virgin. And to excite our Devotion towards this immaculate, and ever-Virgin-mother, the only Princess and powerful Advocate of the Carmelites, and of all those that associate themselves to them, by entring into the holy Confraternity of the Scapular, I will conclude this Chapter, and whatever I have said concerning the Priviledges and Graces which our B. Lady hath annexed to her sacred Scapular, with these Ingenious Verses of one of ours.

** Est Deus Omnipotens, est omnipotensq; Maria;
Imperat ille potens, impetrat illa petens.
Gnatus vota nequit Matri contemnere: Christum
Omnipotens per se, sicq; Maria prece,
Quodlibet Exitium capulare hominumq; saluti
Quidquid obest, vinci per Scapulare potest.*

** P. Philip. à Visit. in Carm. Poët.*

C H A P. IX.

Instructions how the Scapular is to be received, and worn; and what is required to gain the Priviledges annexed to it.

WE have briefly declared the Origin of this Confraternity, together with the Profits, Priviledges, and Benefits of it: it remains only, that we give brief Instructions how the *Scapular* of our B. Lady of *Mount Carmel*, which is the Badge of the Confraternity, is to be received, and what the Obligations are of those that wear it.

Those therefore that desire to put themselves under the Protection of the most Immaculate and ever-Virgin *Mary* of *Mount Carmel*, and to enjoy the aforesaid Priviledges, by entring into the Confraternity of her holy *Scapular*: must first be admitted thereunto by some Superiour of the Order of *Carmelites*, or by some other Religions of the same Order, that

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hath Commission from the Superiour to admit Persons. The *Scapular* must be blessed, and given with the Prayers and Ceremonies which are designed for that purpose. Also, according to the laudable Custom of our holy Order, the Names of those that receive the *Scapular* are to be written down in the Book of the Confraternity.

The *Scapular* must be made of Cloth, Serge, or other Stuff, and not of Silk; though it may well be lin'd with Silk, or embroider'd with Gold and Silver. It must be of a brown or tawny Colour: the reason of this is, Because it is worn in honour of the most B. Virgin *Mary*, of whom it is attested by *Baronius*, *Tom. 1. Annal. Carthagea*, *Tom. 2. Homil. 4.* and by others, That she never wore Silk, but Woollen, and that of the native Colour: for *Epiphanius*, *lib. 2. cap. 23.* saith, *The Cloaths she (the B. Virgin) wore were of the native Colour, which doth appear by the Vail of her Head.* In this therefore it is meet, that the devoted Children of the B. Virgin *Mary* should imitate their good Mother.

We said even now, that when any one enters first into the Confraternity, it is
neces-

necessary that the *scapular* should be blessed. But if that come to be lost, or worn out, another may be taken, which need not be blessed.

The *Scapular* is to be worn continually, Day and Night, and never to be put off till Death, unless it is good to be buried with it. The Brothers and Sisters must wear it about their Necks, not in their Rockets, or at their Girdles, nor folded up in their Breast, for it being a *scapular*, must be worn in form of a *scapular*; that is to say, a Vest or Habit that hangs over the Shoulders.

This, and no more is required to be a Member of the holy Confraternity of our Lady's *Scapular*, and to participate with the Order of *Mount Carmel*, in all the Privileges above mentioned; except it be that which we spake of in the seventh Chapter. So that to be a Member of this Confraternity, it is no way necessary to abstain from Flesh on *Wednesday*, or to say the Office of the B. Virgin, for this is done to enjoy the Privilege of the *Sabbatine Bull*. Neither is there any Obligation at all for saying seven *Pater Nosters* and seven *Ave Maria's*, which is only to gain the Indulgence granted by *Papal V.*

But, as I have already said, it sufficeth, that the *Scapular* be receiv'd lawfully and worn devoutly, without any other Obligation.

Nevertheless, to be Partakers of the Priviledge, which is explained Chap. 7. viz. To be freed out of Purgatory on the first *Saturday* after their Death, which is a thing apart, not communicated to any other Order or Confraternity, and called by us, *The Priviledge of the Sabbatine Bull*; they must observe what follows:

I. They must observe Chastity, every one according to his condition; which doth not hinder but that they may lawfully marry; but as long as they are not married, to gain this Priviledge, it is necessary that they preserve themselves from all Impurity. If they are married, they are obliged only to observe carefully the Fidelity and Faith of Wedlock. But if they are not engaged in this State, the Virgin is oblig'd to preserve Virginity, and the Widow Continency.

II. If they be illiterate Persons who cannot read, they must observe all the Fasts of the Church, and abstain from Flesh *Wednesdays* and *Saturdays* throughout the whole

whole Year, except the Nativity of our B. Saviour happen to fall upon one of these Days, for then they may eat Flesh.

What we have said of those that cannot read, is also to be understood of those who though they can read, they do not understand the Office of the B. Virgin; and also of all them that cannot perform the said Office by reason of their continual Occupations, as it happens to many Servants, Workmen, and others that have either publick, or laborious Employments, to whom the reciting of the Divine Office is wholly impossible. All these must abstain from Flesh on *Wednesdays* and *Saturdays*, if they desire to enjoy this Priviledge of the *Sabbatine Bull*.

The reason why we abstain from Flesh on *Wednesdays* is, Because on that Day our Divine Saviour, and the only begotten Son, of our Gracious Princess and Patroness, was on this Day sold by his own People for thirty Pieces of Silver; as *St. Clement Pope*, and Successor to *St. Peter* doth assure us in his *Apostolical Institutions*, lib. 5. cap. 14. And for this cause in the Primitive Church, the Faithful did Fast on *Wednesdays*; as besides, *St. Clement*, *loco citatio*, many do affirm; Ori-

gen, in cap. 10. *Levit.* St. Ignatius, *Mart.* St. Augustine, Theophilactus, &c. cited by Thomas Sarac. Part 5. Fol. 220. to accompany that Mortification of our B. Lady, we mortifie our selves on that Day by Abstinence from Flesh, relying on the Promise of our powerful Advocate, that in recompence of this good Work, we shall be comforted the first *Saturday* after our Death, with the most sweet Meat of Eternal Glory, at the Table of our sweet Saviour and Redeemer Jesus Christ.

But for the better understanding of what we have said, concerning Abstinence from Flesh on *Wednesdays* and *Saturdays*,
Note,

I. Though any one be obliged to make Abstinence on those Days by Vow, Penance, or the like, it will notwithstanding serve to gain the Priviledge.

II. Children that by the Devotion of their Parents, have received the Habit, are not oblig'd to any thing until they are seven Years old, and yet they may gain the aforesaid Priviledge.

III. Though the Church doth not oblige Persons to Fast until they are two and twenty Years old, yet if they will obtain
 this

this Priviledge, they must begin to observe
the Fasts of the Church before they come
to that Age. *IV.* If any one by Sicknes, or being
with Child; or giving Suck, &c. cannot
observe the Fasts of the Church, nor ab-
tain from Flesh, nevertheless he shall gain
the said Priviledge. The same is to be
said of the Poor who have not where-
withal to buy Things necessary, but must
eat what they can get.

On Wednesdays any one be upon
a horridy, and cannot easily get any thing
but flesh, nor if he be invited to Dinner
by a Friend, nor doth work in another
Man's House where they all eat of Flesh,
if he fears to trouble, or offend those of
the House, he may for that time set his
Devotions aside, and not therefore lose
the Priviledge: the same I say of those
who are Subject to another, as Wives,
Children, and Servants, when the Master
of the House is not well contented. *Hie-
ron. Gratianus in disciplin. Christ. 3d Part.
cap. 7. § 2.*

Thus much concerning the Obligations
of those that cannot read, and neverthe-
less would enjoy the Priviledge of the

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Sabbatine Bull. Now as for those that are well able to read; it is necessary that every Day they say the great or little Office of our B. Lady according to the Custom of the holy Church; which if they perform, they may freely eat Flesh on *Wednesdays* and not be deprived therefore of any Grace which the B. Virgin hath promised to her Favourites. Wherefore it is a manifest Error what some affirm, *viz.* That whosoever doth wear the *Scapular*, is obliged to abstain from Flesh on *Wednesdays* and *Saturdays*; whereas, this Obligation is only for them that say not the Office of the B. Virgin, and nevertheless are desirous to enjoy the Privilege of being soon freed out of Purgatory, as it doth evidently appear by the Words of our B. Lady to *John XXII.* and related by him in the *Sabbatine Bull*.

But concerning the Office of the B. Virgin, here is to be observed,

I. That if any one doth say the Office of the *Breviary*, because he is in holy Orders, or by reason of some other Obligation, that is sufficient to gain the *Sabbatine Privilege*, without saying the Office

Office of the B. Virgin. *Strat. Cap. 12. n. 19.*

H. The Office which is said, may be according to any, either *Roman, Carmelite, Dominican, or Greek, viz.* according to the Custom of every one Countrey or Community.

III. When there is reasonable Cause, it is lawful to change the saying of the Office into Abstinence from Flesh on *Wednesdays and Saturdays*, or into any other pious Work, with the License of one Spiritual Father, and if any one happen not to have the conveniency of a Spiritual Father, he may change it himself, conform to what Divines do commonly hold concerning the Mutation of Vows. *Lexena in Maria Patron. cap. 12. n. 24.*

IV. If any one can neither say the Office of our B. Lady, nor abstain from Flesh, nor do any other Work equivalent, by reason of his many Employments, Sicknes, or some other Impediments; nevertheless he need not therefore omit to enter into this Confraternity. For, as we have said already, he may gain all the other Priviledges, only by wearing devoutly the *Scapular*. 'Tis also very probable, that such a one will not be deprived of the *Sabbatine Favour* which our B. Lady seems

seems to insinuate, when having assigned the Condition requisite for the gaining of it, she added these Words: *Nisi necessitas causa alicui traditi essent impedimento.* That is to say, if they be not hindered by some lawful Cause. *Thomas à Jesu, lib. 2. Confut. Carm. Theo. Strat. cap. 12. n. 19.*

V. If any one violently, and without cause at all, but meerly through Negligence or Human Fragility should omit the Office of our B. Lady, or eat Flesh, or should chance to fall into some Impurity, with condition they rise again, and propose for the future to observe all that is required, they will not be deprived of this Priviledge.

VI. Finally, Concerning whatever we have said in this Chapter, it is to be noted, That none of the Conditions assigned, do oblige under Sin, either mortal or venial. It is true, those that omit the Divine Office, or commit any unchaste Action, may by reason of some other Obligation offend God; but the fault is not any way aggravated because they are of the Scapular; for neither the B. Virgin Mary, nor the Sovereign Bishops of Rome, nor the Prelates of the Order of Mount Carmel, did ever impose any Obligations upon

upon the Devouts of the holy *Scapular* under Pain of Sin.

By what hath been hitherto said, the judicious Reader may easily conclude what is to be said, both concerning the Antiquity of the Order of the B. Virgin *Mary* of *Mount Carmel*, and also concerning the first Institution, and Excellency of the famous Confraternity of the most holy *Scapular*. Likewise, the Brothers and Sisters of this Confraternity, will find here sufficient Instructions, how they are to behave themselves, and what Priviledges or Graces they may enjoy at present, and hope for hereafter; which is the end of this short Treatise. Wherefore, I will conclude with what is related, *2 Kings*, 5. 13. where *Naaman* the Syrian, who was infected with Leprosie, was told by *Eliseus* the Prophet, *Go and wash in Jordan seven times, and thou shalt be clean*. But he contemning to follow this Advice, as of a Thing that would not at all avail him, was emphatically exhorted thereto by his Servants, in this manner; *If the Prophet had bid thee do some great thing, thou oughtest to have done it: How much rather then, when he saith to thee, Wash, and be clean? I say the*

the same at present, concerning the Sacred Habit of the Scapular: If our B. Lady had bid us do some great thing, we ought to do it: How much rather then, when she saith, *Wear my Livery, and you shall not suffer Eternal Fire?* If she had enjoyned us to make great Abstinence; to undergo some rigorous Mortification; or to undertake a long and tedious Pilgrimage, with this Condition: *That we should be freed from Eternal Damnation; from the Torments of Purgatory; and from the many dangerous Events which easily do befall us in this Life:* Right Reason would dictate to us, that we ought to attempt any thing for the obtaining of so great a Good: How much more then, when she hath annexed these, and many other extraordinary Graces, to the Reception only, and devout Wearing of her holy Habit of the Scapular, with a filial Confidence in her powerful Protection? But you will perhaps, with Naaman, object, what can such a weak Thing avail us, as the Scapular is? To this I answer, with the Apostle, 1 Cor. 1. 27. *The weak Things of the World hath God chosen, that he might confound the strong. He that made choice of the weak Element of Water to wash us from Original Sin,*
which

which is so deeply radicated in us by the Prevarication of our first Father *Adam*, hath made use of the weak Habit of the *Scapular*, to produce those excellent Effects which we have above-mentioned.

It is no new thing to Almighty God, to concur with the Cloaths and Garments of Saints, in order to the effecting of prodigious Things. The Mantle of our holy Patriarch *St. Elias* divided twice the Waters of *Jordan*, *4 Kings* 2. The Shadow of *St. Peter* did cure all Diseases, *Acts* 5. 15. The Handkerchiefs and Nakins of *St. Paul* did drive away Evil Spirits, and heal all sorts of Infirmities, *Acts* 19. 12. Nevertheless, our Saviour did never so frequently concur with the Reliques of any Saints, to the effecting of such-like Things, as he hath done with the Sacred Habit of his Virgin-Mother; which he seems to have made choice of, that he might thereby demonstrate to the World, both the Efficaciousness of her Intercession, and the Height of her Merits and Glory. For, during these four hundred Years, ever since the time of *St. Simon Stock*, most miraculous and extraordinary Things have been, and daily are done throughout the whole Christian World, by the
In.

Intercession of the most B. Virgin Mary of Mount Carmel, and by Means of her Sacred Scapular. Wherefore, courteous Reader, seeing thou hast at hand so easie, and efficacious a Way of promoting both thy spiritual and temporal Good: if thou wilt, if thou art wise, procure forthwith to make use of it. If thou dost not, it cannot be attributed but to thy Negligence of that important Affair of thy Salvation, which thou oughtest principally to mind. And if thou comest afterwards miserably to lose thy self, Almighty God will have just cause to object against thee what he objected against the *Israelites*, *Osee* 13. 9. *Thy Perdition is from thy self.*

Nevertless, on account of his great Mercy, he frequently concurs with the Reliques of his Saints, to the effecting of such-like Things, as he hath done with the Sacred Habit of his Virgin-Mother, which he seems to have made choice of, that he might thereby demonstrate to the World, both the Efficacy of his Intercession, and the Height of his Honour and Glory. For during the last Year, a very true Confirmation of these Things have been, and daily are done throughout the whole Christian World, by the



St. Augustin's Prayer.

BEhold me, unhappy Wretch,
 oh unmeasurable Mercy!
 Look upon me, one most cruelly
 wounded, oh publick Piety! I
 come to thee, O Lord Almighty,
 as one despis'd; and as one wound-
 ed, I hasten to the Physician:
 Keep thy Mercy and Mildness, who
 so long hath forborn the Sword of
 Revenge: Blot forth the Multi-
 tude of my Sins with the Multi-
 tude of thy Mercies; Amen, Je-
 sus: Altho' I be drowned in the
 Depth of Hell, thou thy self, O
 Lord, shall deliver me: ✠ Amen,
 ✠ Amen, ✠ Amen, ✠ Amen,
 ✠ Amen.

St. Augustin's Priory



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